The

Non-Subscribing Presbyterian

No. 115 JANUARY, 1917. PRICE ONE PENNY. 1s. 6d. per annum post free

Contents.

	PAGE
Notes of the Month	1
Our Church. By Rev. G. V. Crook	2
Missing Detail. By Rev. F. Woolley	4
Season Notes for Teachers ..	6
Obituary: Mr. Wm. Townsley ..	8
New Year. Rev. P. Godding ..	8
Questions Concerning Belief and onduct. VIII.	10
A Correction	12
Reports: Belfast, First House; Belfast, All Souls; Holywood; Moira; Unity Guild	12
Sic Itur ad Astra	15

Notes of the Month.

Another year opens with the prospect of eventful experiences for us all as it unfolds. It might seem, however, as if no year could well be more significant than the one which has passed away. We look back and see outstanding many episodes pregnant for humanity. Again we feel the shock of painful consternation when we first learned of Lord Kitchener's tragin loss in the "Hampshire." It seemed as if one of the foundations of our national confidence had been shattered. Yet the stupendous task he had borne so unflinchingly had to be carried on, and we had to learn again that in a great world crisis no individual can be deemed indispensable. Since that tragic circumstance the area of warfare has been widened and its conduct become intensified. British successes, for which Lord Kitchener had helped to prepare, but did not live to see, raised our hopes and also increased our anxious fears. Many of our own soldier kinsmen from the North of Ireland took part in the great offensive which began in July—not a few of them, alas, paid the supreme sacrifice as they nobly did their duty. At sea, too, events were not less fortunate. The Battle of Jutland thrilled us by its awful character, though we rejoiced to learn that our sailors rose to the height of a great emergency and acquitted themselves bravely and well.

* *

At a meeting of ministers in December, summoned for the purpose of determining what steps should be taken to make our Church more spiritually alive to its opportunities, various suggestions were made, which, it is hoped, may be acted upon in the immediate future. One suggestion was that the Moderator might endeavour to assist all the Churches during his period of office, and deliver a personal message. As a means to that end, it was thought that in certain districts there might be a grouping of congregations for a special service. We understand that the Moderator is favourably disposed to that suggestion, but would prefer, where possible, week-day services, so as to avoid too frequent absence from his own charge on the Sunday. Those who contemplate acting upon the suggestion should communicate with

the Clerk (Rev. G. J. Slipper) as soon as possible.

* *

Another suggestion concerned the Churches in Belfast and the immediate neighbourhood. This was that a United Service should be held in the First Church, Belfast, early in the New Year. We understand that this suggestion was subsequently considered, and it was decided that such United Service will take place on Wednesday, January 17th, and that the Moderator will conduct it. We trust that all who can will endeavour to be present and make the service a great success.

* *

We regret to announce that after further consideration it was deemed inadvisable to found a Laymen's Club at the present juncture, because unfortunately the attendance at the meeting to decide the question was neither large nor suggestive of deep and widespread enthusiasm. We are still convinced, however, that our laymen generally would benefit by more frequent opportunities of intercourse, and our Non-Subscribing Church would be the better for a strong and united point-of-view and policy emanating from the leading laymen of the Church. Perhaps these benefits may be secured in some other way. In that case the matter will not have been raised in vain.

* *

Impressed by the importance and necessity of the work done by the Y.M.C.A. in France, the Rev. G. L. Phelps has accepted an invitation for a further period of service abroad, and will leave this country during the present month. We understand that the Revs. A. Turner and E. Thompson, who have just completed their period of service with the Y.M.C.A., are also likely to extend their time abroad. We wish them all God-speed in their good work. Another of our ministers, the Rev. P. Godding, of Ballyclare, is giving attention to the more militant kind of war work, and, with a view to obtaining a commission in the Army, is attending lectures at Queen's University as a member of the Officers' Training Corps.

OUR CHURCH.

By Rev. George V. Crook.

We have been called to attention by our Moderator, and our thoughts have been centred on a Forward Movement, or a deepening of the spiritual life amongst ourselves, if we are to influence the future as a denomination.

We have often heard that "man's enemies become his greatest benefactors," for they teach him where his weakness lies. To be forewarned is to be forearmed. When our forefathers became Non-Subscribers to the Presbyterian Westminster Confession of Faith they fought for intellectual freedom, which their antagonists denied them, on the ground, apart from Scripture, that such freedom inevitably led towards an undisciplined conception of human life in the home and in the Church. Christian discipleship meant, as it did to Paul, slavery to Christ, or the Christ ideal, and Presbyterianism was purposely designed and organized to bring the moral weight of Christian persuasion and discipline to guide and control both ministers and members in Church and home. We are Non-Subscribers to the Westminster Confession, but we are all members of the Presbyterian Church, because we hold, and accept, and are spiritually benefited by the Discipline of Presbyterianism which our forefathers framed as essential to the deepening of the Christ ideal. History reveals this fact—that whenever ethical discipline over the ministers and laity of any denomination is neglected the uplifting influence of that denomination wanes. Eloquence is a Virtue. Preaching is not designed enlighten the intellect, but to uplift to the affections and to strengthen the will. President Wilson recently said that "the only profession which consists in *being* something is the Christian ministry; and that conception of the minister which rubs all the marks of it off, and mixes him in the crowd so that you cannot pick him out, is a process of eliminating the ministry itself." Any Church will rapidly become "a rope of sand" whose ministers, elders, or

members simply desire to do as they like. It was the ethical wisdom and religious discipline underlying organized Presbyterianism that forced Dr. Martineau to admit that, in his opinion, it was the wisest and most helpful of Church organizations, alike for ministers and members—uniting them together and drawing them into fuller unity with God.

To deepen our spiritual life, we must ask ourselves what is the essence of a religious life? Is it not all comprised in one word—Prayer, or Communion with God? Perhaps because we do not believe in a personal devil we seem to have lost hold on the real power underlying that ancient couplet:—

"Satan trembles when he sees
The weakest Saint upon his knees."

A Higher Power would unquestionably have been felt in our midst at our recent ministerial gathering if the intellectual debate on the Forward Movement had developed into a united prayer-meeting for the deepening of the spiritual life. Spurgeon has said that "prayer is the heating apparatus of the Church." There can be no deepening of the spiritual life of our Church apart from it. Our forefathers laid the foundation sure when they arranged—"all Presbytery meetings are to be constituted by prayer"—a united waiting on God for guidance and power. What is to hinder minister and lay-elders from coming together and publicly uniting in prayer for the deepening of religion in our Church? We all feel our spiritual life depends on it—all our coldness from neglecting it. We may talk about unity, but true unity arises out of the experience—"Is thine heart right, as my heart is with thy heart? If it be, give me thine hand." Such a unity was gloriously accomplished in our own Irish denominational history in the past. "Year after year the Unitarian and Trinitarian met together in Christian harmony and brotherly love. They prayed together, they preached in each other's pulpits, they interchanged religious services, they claimed for themselves, and allowed to each other, the right of private judgment in matters of faith." North and South, Trinitarian, Arian, Unitarian, through a love that worketh no ill towards his neighbour, had proved that the spiritual life, *when deep enough*, could keep them all working harmoniously together.

Let us unite as a spiritual Church, unfettered by past theological dogmas, glorying only in being crucified with the Christ. Our watchword, as fixed by Rev. John Abernethy almost two hundred years ago—"Let every man enjoy the freedom of following the light of his conscience, and no Christians carry their zeal for agreement so far as to break in upon the essential condition of our title to God's favour, which is, acting sincerely according to the inward conviction of our minds."

A father, writing to the "Christian Life," says:—"I have received a letter from my son to-day, who has recently joined the Army, and is now in training in a Lancashire town. The following is an extract:—'—— is full of soldiers now; many thousands of infantry are billeted in the centre of the town. I went to —— Unitarian Church on Sunday night; funny little place, but fairly good attendance, considering, and we were favoured with two solos by a young lady. Nobody spoke to me, only 'good night'. I thought, perhaps, being the only soldier present, someone would have taken an interest in me, and asked where I came from, etc. There is another church in the town. I have seen it once in the daylight, but not sure where it is."

"You have the above story as I had it. One would think it was almost impossible for this to happen. Why do we talk so much about the attitude of the Churches after the war, when there is so much to do at this moment, which is neglected? The story speaks for itself, without further comment. It is from one who has sacrificed all for his country, broken up his home, closed down his business, and left a wife and young baby to be cared for on a petty allowance. A word of encouragement at the church door would no doubt have helped the sad heart, but the opportunity was lost."

THE MISSING DETAIL.

By Rev. F. Woolley.

Some time ago a most interesting competition was carried on in various papers under the above heading. Pictures were given from which one detail had been omitted, and the work of the competitor was to supply that detail, and so complete the picture.

I remember very well one picture of a man who appeared to have lost his mind. His wife was hiding beneath the table, while his children were running hither and thither to escape his apparently murderous grasp. When the missing detail was supplied, what appeared to be a tragedy was transformed into the innocent game of "blind man's buff." The application of an ordinary handkerchief to the man's eyes at once changed the scene from tragedy to comedy. This is typical of many of the problems we are called upon to solve. One finds only too often that the missing detail supplies the key to the picture. If one could only get "the whole truth and nothing but the truth" about a case of supposed destitution; if all the facts were laid, so to speak, upon the table, it would be quite easy to decide upon it.

The other morning I received the following letter:—"Coming up in an Antrim Road tram the other evening a poor, cold-looking little girl got in, barefooted and dirty, and asked when near the end of the line if this was Glengormley. She seemed about ten years old. I said no, and on questioning her found out that she was going to Glengormley to meet a newsboy brother, to get some money from him. I took the little thing home with me, gave her shoes and stockings, a coat and some food, and when she insisted that she had to go to Glengormley, as her brother would be waiting for her, I gave her tram money and saw her safely into a Glengormley tram.

"She said she did not go to school; that her stepfather, whom she and her brother lived with, was home from the war with both legs broken, and paralysed, and that her own mother had died a year and a half ago. The poor little thing looked most neglected, hungry and miserable. She gave her name and address, and I was wondering if you could find out whether her story is true."

A truly pitiful story, and one that reflects great honour upon the heart of a good woman, but unfortunately she was imposed upon by this "poor, cold-looking, bare-footed and dirty little girl," whose imagination has been cultivated by a too constant attendance "at the pictures." It is true that her own mother died over a year ago, and that she does not go to school; true that she has a brother and a stepfather. The latter, however, has been no nearer the war than the "steps," and is in good constant employment, while the "newsboy brother" is in the Reformatory. Only a few days before this girl had been taken by her stepfather out of a house of ill fame.

Experience teaches one to be very suspicious of "poor, dirty and cold-looking" people, and when their story is told, to at once inquire about the missing detail. I am far from suggesting that poverty does not exist, or that many a one in Belfast is not at the present time very near the borderland of starvation. What I do assert is, that real poverty and distress, in the majority of cases, wear the cleanest of faces, and never adorns itself with the garments of woe, or "for a pretence makes long prayers." There is a poverty that does these things, but it is a poverty that is unhelpable. Whenever and wherever downright misfortune is at the back of it; when long-continued unemployment or sickness casts its heavy shadow over a family or an individual, its effect will naturally, in the long run, tell upon the character, but you never find—at least I never find—that a break in fortune means a real break in character; while it holds equally true that a man who has always been worthless can never be transformed by charity alone; something else is needed, and that is the grace of God.

Some time ago a young married woman came to see me, and from her

lips I heard, bit by bit, a story that stirred my heart. Not a common story by any means. The woman's husband had been ill for months, and there were five persons to keep, one of them a young baby. Everything pawnable in the house, including most of the bed clothes, had gone. Hoping against hope, and fighting against the inevitable black day, they struggled on, telling no one of their trouble, until there came the rent agent's final demand, quickly followed by notice of ejectment. With this in her hand she came to see me. Suspecting, even in this case, a possible "missing detail," I sent her to the Charity Organisation Society, where, after due enquiry, it was found that the woman's story was absolutely true, and we at once took up the case.

The story, however, does not end here, and my reference to it in this way is to show a very important factor in the life of the poor. Shortly after we had taken up the case, a small shopkeeper in the neighbourhood heard of our effort on behalf of this family, and without any fuss or desire for self-advertisement, this poor, hard-working soul spent two whole days in going round all her friends collecting shillings and even coppers, and then taking a pound note from her own, by no means heavy, pocket, she placed the whole sum in my hand. The rent agent was satisfied, some of the pawned clothing was redeemed, and the balance used in giving the family a small weekly allowance for a time.

No true picture of the life of the poor can be given without bringing in this deep and sincere charity of the poor to the poor. They are quick to detect imposture and insincerity, but very rarely indeed, even in the poorest street, do we find a child going hungry for long, for the poor will share their last crust with one another.

During these days of stress and strain, we hear much about the improvidence and spendthrift habits of the poor. Strangely enough it is always the women who are accused. I hold no brief for lazy, drunken, thriftless women, but my experience of the working women of Belfast enables me to say that to my mind there is a "missing detail" in most of the criticism. In many a Belfast home the chief breadwinner is the wife and mother, who goes out daily to whatever kind of work she may chance to get, while every copper her husband can obtain is spent upon "bacca" and porter. Never a week passes but I am brought into contact with such cases, and again and again have to urge some poor, brave soul to bring her husband into Court, and thus try to cure him of his wicked habits. But for the heroic soul of our Belfast women, the city would be fifty times worse than it is. I am ready to grant that many soldiers' wives are living foolish lives, but these are few in comparison with the great multitude of good, honest souls who are facing a difficult world, keeping their homes together, and their children tidy on an average sum of 25/- weekly. I trust, therefore, that during this New Year the readers of this journal will discourage as much as possible the habit of indiscriminate almsgiving, and instead of giving to beggars, send their charity to some working missionary who may be able to bring real help to some desolate, forgotten soul, and at the same time have a kindly thought towards the poor, struggling, burden-bearing women of our industrial city, whose work is never done, and whose part in the great national struggle we are engaged in is by no means a missing detail.

The French aviator who dropped handbills on Berlin missed a trick. He should have created a riot by dropping a tenderloin steak.—PHILADELPHIA NORTH AMERICAN.

* *

Those who bring sunshine to the lives of others cannot keep it from themselves.—J. M. BARRIE.

* *

Real capacity never lacks opportunity; it cannot remain undiscovered, because it is sought by too many who are anxious to utilise it daily.—ANON.

LESSON NOTES FOR TEACHERS.

In accordance with the scheme for 1917, prepared by the Sunday School Committee of the N.S.P.C.I.

January 7. The Birth of John.—Luke i. 8-17. Key text, Mark i. 2.

1. The chief point in this lesson is *Preparation.* Everything worth having needs careful preparation. We do not, for instance, sow the good seed until the ground has been carefully prepared. Explain to the younger children how the ground is prepared. So, neither could the good seed, as expressed by Jesus, be sown until the world was more or less prepared for him. Our hearts have to be ready before he can enter in. Note carefully the language of verse 17, which shows that John's task was to prepare men's hearts, and also the language of the key text, which is based on the custom, necessary in days when roads were few and ill kept, of sending on an official to make the way passable, when a monarch had to go on a journey. In the same way the "Messenger," (John) was to make spiritual preparation for the coming of the Lord's anointed. For the elder scholars it would be worth while to discuss such things as education, apprenticeship, etc., to emphasise the fact that nothing can be done of any value without preparation.

2. "*John*" means "*The Lord is gracious,*" and thus is expressed the fact that, no matter how far astray we have gone from the path of right living, God offers every opportunity and help to return to it. We may meet his messengers everywhere, not only in the form of John the Baptist, but in a kind word, an accident, a sorrow or a joy. For example, in the poem "Pippa Passes," by Robert Browning, we see how an innocent, cheerful little girl is able by her song to act as God's messenger, and prepare the way for God's goodness in the heart of various wicked and foolish folk.

3. *John's mother, Elizabeth,* is related to Jesus' mother, Mary, and the close connection is continued throughout their lives. Time after time John is the means of helping on the work of Jesus.

4. *Dedication,* verse 15. Those who would be true messengers must try to make their new lives as pure and noble as possible.

For senior scholars show how the words of the key text, taken from Malachi III. 1., and originally spoken with regard to the Messiah himself, who shall prepare the way for God, have been adapted so that they refer to the messenger who shall prepare the way for the Messiah. It is interesting to note that some folk actually thought that John, because he was a messenger, was the Messiah, but John humbly refused this great title.

January 14. The Birth of Jesus.—Luke ii. 8-20. Key text, Luke ii. 12.

1. *Jesus' lowly birth.* His father and mother were quite lowly people. Joseph was a carpenter. When they came to Bethlehem the inn was so full that lowly people like them had to go into the stable, and there in a manger, among the cattle and horses, Jesus was born. This is surely an inducement to all little children to try to be children of God, for no matter how unimportant they may seem to be, they should remember how lowly was the birth of our Lord. *For senior scholars,* stress might be laid on the fact that it is in the Gospel according to St. Luke, which is above all a tender, human gospel, that we get this story of the manger, and also of the worship of the lowly shepherds. Another very interesting point is that the genealogical tables insist that Joseph, although a lowly carpenter, was a direct descendant of David. This is quite possible, *e.g.,* in Scotland, where many humble families belong to the royal clan. St. Paul also lays stress on the fact that Jesus really was directly descended from David (Romans i. 3).

2. *The Shepherds.* Nothing is more beautiful than the story of the greatest of all revelations being made to the shepherds watching their flocks. But the lowly nature of their calling does not alter the fact that it demanded such excellent virtues as patience and tenderness. Not without a keen insight into spiritual realities does Luke present us with the picture of the old shepherds

worshipping the little child, who one day would be called "the Good Shepherd."

3. *The angel's message. Peace and good-will.* It is on these that the kingdom of heaven will be founded. I leave it to the teachers to expand this point. Every little babe is a messenger of peace and good-will. It is the children who make the home happy. *Elder scholars* might be interested in the other possible versions of the angel's message, namely, "Peace on earth among men, in whom he is well pleased," and "Peace on earth among men of good-will." A most valuable book for this whole series of lessons is Dr. Carpenter's "Life in Palestine, where Jesus lived," which will easily be got, price 1/-, through the Depository. For the present lesson the chapter on the Messianic Hope is of great value.

4. *Christ the Lord.* "Christ" means "Messiah," which means "the anointed Messenger of God, who shall reform and save the world." Not only the Jews, but many other folk, were looking forward to the coming of the Messiah, and now He had come in a lowly manger in Bethlehemn.

January 21. *The Wise Men.*—Matthew ii. 1–15. Key text, Matthew ii. 11..

1. *The Star in the East.* The wise men believed that the beautiful stars can tell us many wonderful things, and when they saw a particularly beautiful star arise, they decided that this must mean that the Christ had come. Treat this story reverently, because it expresses the great spiritual truth that "all things work together for good to them that love God."

2. *Herod's jealousy.* At once he, an earthly king, was afraid lest another earthly king should arise to take his place. He did not know that the kingdom of Christ was greater than any kingdom he ruled, for it was the human heart the wide world o'er. To do good is far greater than to be rich and powerful, for he who does good has a place in the eternal kingdom of God. For *senior scholars*, Herod's fear can well be explained on the ground that the populace wrongly thought that the Messiah would turn Herod off his throne and rule in his place.

3. *The Wise Men's Offerings.* Nothing was too good for the Holy Child. Every little babe that is born calls for all that is best from its parents, who think that nothing is too good for it. The value of the wise men's gifts consisted in the fact that they were inspired by love. Everything given in love is gold, myrrh, and frankincense. The thing is to do and give of our best. The practice of giving presents at Christmas time is closely connected with this incident. For *senior scholars* stress may be laid on the fact that the Christ Child symbolises our religious life, our soul, and that the whole wealth of our thought, learning and activity should be offered to its service; also teachers themselves might learn the lesson that in order to approach their children properly, they need to do so in the spirit that nothing is too good for them. Religion needs thought and learning. It is for the wise as well as for the unlearned. It is for all.

January 28. *The Boyhood of Jesus.* Luke ii. 39–52. Key text, Luke ii. 52.

1. *Jesus' Native Place.* Although Jesus was born at Bethlehem, his native place was Nazareth, a small hill town in Gallilee. Here he would see the various scenes and people which he mentions in his parables, the lilies of the field, the shepherds, the women making bread, the fishermen, and so on. Here he grew up like other children, playing the games they did, *e.g.*, weddings and funerals. For *senior scholars* emphasize the significance of Galilee as the scene of Jesus' life and work. The people there were more enterprising, less fixed in religious orthodoxy than those who dwelt about Jerusalem; so that new religious teaching would find more favour there than at Jerusalem.

2. *In the Temple.* Jesus, by his innocence and nobility, was able to astonish the great teachers. When children are really good they can teach and help their elders a great deal, *e.g.*, Tolstoi's story (in "Twenty,three Tales") called "Little girls wiser than

men." For *elder scholars*, lay stress on the fact that they should not think themselves too clever. "Shades of the prison house begin to close upon the growing boy." Encourage them to keep their minds fresh and young by means of noble ideals.

3. *His Obedience.* Although Jesus felt that he was already on God's (His Father's) business, yet he obeyed his parents, and came home with them to grow up and learn. He had still much to learn, because the wise man has never finished learning. From the loving care of his father and mother he learnt above all things the loving care of his Father in Heaven. Every home should be a little heaven, and no child is worthy of heaven, or is fit to talk of heaven, who has not learnt how to make his own home heavenly.

E. H. P.

Obituary.

MR. WILLIAM TOWNSLEY.

On December 2nd there passed away at his house, in Connswater, Mr. Wm. Townsley. Deceased had been in indifferent health for some months, but few ,if any, thought that the brief illness which confined him to bed would be his last. Mr. Townsley was born in the neighbourhood of Ballycarry, but emigrated early in life to Belfast, where he established himself most creditably in a large way of business. By nature he was blessed with a big-hearted kindliness that found experience in deeds of unsurpassed generosity. The funeral, which took place on December 4th, was very largely attended and representative. Rev. M. Watkins officiated at the house and graveside.

Deceased will be mourned by an exceedingly wide circle of friends, but most of all by his widow and children. To the bereaved widow and children and other members of the family we tender our deepest sympathy in their sorrow.

THE NEW YEAR.

By Rev. P. Godding.

I was sitting alone in my study on New Year's Eve. Jolly parties and happy singers were staying up to "let the New Year in," but I had crept away from such a gathering, and sat in the flickering fire-light, musing sadly on how the Old Year had been forgotten in the joyful preparations for the advent of the New.

My room was situated at the top of the house, where all was quiet, and as I sat before the fire dreaming on these things, I heard a slight noise behind me as if the door were being very gently opened! I swiftly turned my head, and there standing, shivering in the doorway, was a little old man. He was bent with age, and his long, shaggy, grey beard reached down to his waist; in one hand he carried a scythe and a large hour-glass in the other.

"And who are you?" I asked, in awe-struck tones, when I had somewhat recovered from my surprise, but he continued to stare in silence and blink his eyes like one newly awakened from sleep.

"Speak, man," I cried, when I could stand the silence no longer. "Tell me who you are and what it is you want!"

"I—I—eh—eh—beg your pardon," he answered in hollow tones, "I did not expect to find anyone here on *this* night. I—er—wanted to be very quiet, and—er—all alone, in order that I might——Good bye!"

He turned stiffly and slowly towards the door, as though about to leave me.

"Oh, please, don't go," I pleaded. "I'm feeling so sad and lonely—and won't you come and warm yourself, and have a chat. You look so cold!"

A faint smile lighted up his ancient features, as he hobbled over to the fire and lowered himself carefully into a chair. He *was* so old!

"Well," I said, "What is your name and why did you come here?"

He glanced curiously into my face as he crouched over the fire and spread his hands towards the warm glow, but he shivered slightly, and did not speak.

"O how cold you are!" I cried. "But you must be feeling warmer now; just tell me who you are."

I think the warmth had cheered him up, for he at last replied in tones less hollow than before, "Don't you know me? I'm '1916,' and I came in here to be alone."

"Oh, you're '1916,' are you?" I said, in astonishment. "Well, then, there's a question I want to ask you, and you must not refuse to answer after the kindness I've shown you."

"Quick, quick," he answered, rising. "What is it? I have only a few minutes left, and then I must go away alone"

"Not so fast!" I cried, and, seizing him, I gripped his hand tightly in mine. For a wild idea had entered my brain! Here I was alone with "1916"! What if I could only keep him beyond the fast approaching midnight hour!

"Look here," I said, still keeping fast hold upon his hand, "I want to know where you are going. Where does '1916' go when '1917' comes along? Answer me that!"

"Oh, you are foolish," gasped the old fellow, struggling to get free. "You must not ask! Can you not guess——. Now you *must* leave go, you hurt me so!" he added in a husky voice that trembled greatly.

Just at that moment the church bells outside struck up a joyous peal, and I glanced towards the window, whence the merry sound came streaming in.

"A Happy New Year to you," sang out a child-like voice, and, looking back, I saw in place of the withered old man, that I was holding the hand of, a rosy-cheeked boy all beaming with smiles.

"And a Happy New Year to you," I answered, rather taken aback. "And who may you be?"

"Why I'm '1917,' of course."

"'1917'! But I had '1916' by the hand just now. Where has he gone to, eh?"

"But there isn't any '1916,'" he replied, looking up into my face with a puzzled expression, and laughing.

"Why, of course, there isn't," I said laughing, too. "But, look here, tell me this: Why is it that you are young and happy, while the other—or you, or something—what I saw just now—was old and cross? Will you be like that before next December?"

"I don't know," he answered; "much depends on how you treat me."

"But surely," said I, "you have come to take care of me."

"Oh, no," said he, somewhat sadly, I thought, "that is not right. It is the wrong way round. I've come for you and all the world to take care of me, to guard me, and keep me from sin and sorrow!"

"Take care of you?"

"Yes, please do! And oh," he cried suddenly, stretching up his little fat arms towards my face: "*Do* try to be happy!"

"Be happy! Why, my good little fellow, what *do* you mean?"

"Oh, if you are not happy, don't you see that I cannot be happy either, and then I shall be old and worn and grey before next December. I have to keep all the joys and sorrows you mortals make—and oh, you do make such a lot of sorrows—and they make me get so very old. But I must make away now," and he flew up to the windowsill.

"Wait a minute!" I shouted, for the window was open; "tell me, before you go, how I can be happy?"

He was just outside the window then, but he called cheerily back into the room:

"By making other people happy, of course. Make this a Happy New Year for everybody!"

NEWS TO HER.—A travelling man one night found himself obliged to remain in a small town on account of a washout on the railroad caused by the heavy rain, which was still coming down in torrents. The travelling man turned to the waitress with:

"This certainly looks like the Flood."

"The what?"

"The Flood. You've read about the Flood, and the Ark landing on Mount Ararat, surely!"

"Gee, mister," she returned, "I ain't seen a paper for three days."—HARPER'S.

QUESTIONS CONCERNING BELIEF AND CONDUCT.

VIII.—Perdition and Salvation

Q. 61.—Do we come into the world with an instinct for self-preservation with respect to our spiritual life as well as to our animal life?

A. 61.—No. We have to be educated to discern our spiritual life as being additional to our animal life, and to appreciate it.

Q. 62.—Then why should we think that God intends us to regard the spiritual life as important in His sight, and therefore to be cultivated by ourselves as a religious duty?

A. 62.—I. Because it is only by means of our human spirit that we discern the Holy Spirit of God, whereby we comprehend the idea of duty as regards the animal life or as regards anything else at all. The lower animals have the same instinct for self-preservation, from which we infer that it is the divine will that they, as well as we, should subsist as long as the nature of things shall permit, both as individuals and as species: yet so far as we have been able to detect, they entertain no idea of duty in connection with self-preservation; whilst, to judge from general observation of their deportment in the presence of death of their own kind, unless in the case of parents or offspring, they evince no special feeling, except it be of danger to themselves; and they would witness the destruction of vast quantities of food without the slightest token of intelligent concern, provided they had just enjoyed a satisfying meal.

II. Because we are constituted to take an intelligent interest in all manner of things not immediately concerned with food or other material requirements of the body, and to feel a natural desire for knowledge for its own sake. Jesus said:—

"Consider the ravens, that they sow not, neither reap: which have no storechamber nor barn: and God feedeth them." (Luke xii. 24.)

And of the flowers of the field he said:—

"They toil not, neither do they spin; yet I say unto you, even Solomon in all his glory was not arrayed like one of these." (Luke xii. 27.)

Thus God feeds the birds and clothes the grass of the field. In those observations we perceive the deep meaning of Jesus, when he said:—

"The life is more than the food, and the body than the raiment." (Luke xii. 23).

To us, who are human and intelligent, it is surely given to devote our minds to the thought of far other and higher things than food and raiment, things which are bestowed upon the birds and the grass without the need for thought on their part.

III. Because, when we have reached a certain stage of spiritual development in childhood or youth, we discover a delight in food for the spirit, and cannot escape self-reproach, reinforced by a sense of divine reproach, if we exchange this for carnal appetite or degrading contentment with food for the body. So that if we are not born with an instinct for spiritual self-preservation we acquire a potent reason for the same.

IV. Because we learn through spiritual discernment that we owe a debt to the humanity to which we belong, being constituted to receive incalculable benefit from the lives of others and to co-operate with very many for a common weal. It is inconceivable that any other animal species can be conscious of a similar debt, whilst the natural faculties for co-operation of the most social of them are insignificant as compared with those of man.

Q. 63.—Is there any possibility of our losing our spiritual life as long as we retain our animal life?

A. 63.—Yes. If we suffer ourselves to become degraded, falling from the state of manly dignity to a swinish or beastlike state, or to one in any way unworthy of our proper manhood, we may repent and recover the state from which we fell. But the danger is that we shall fall too far or too often, or remain too long estranged from God to desire to return. Jesus warned his hearers of that danger in a parable

about the unclean spirit going out of a man, but after a while returning with seven other spirits more evil than himself.

"And the last state of that man became worse than the first." (Matt. xii. 45; Luke xi. 26.)

Q. 64.—Is there any possibility that the life of the spirit may continue when the life of the body is ended?

A. 64.—Yes. It is not obviously impossible that the human spirit, which is at present discernible to other human spirits, only whilst abiding in a human body, may not hereafter exist in a disembodied state just as the Holy Spirit exists without a visible body.

Q. 65.—Is there any ground for hope of such a survival of the spirit?

A. 65.—There is ground for the hope of the survival or "resurrection" of the spirit after death in the testimony of many godly men and women that God has revealed to them that their lives are precious in his sight; so that, although such was the belief of most of the Hebrew ancients, even in the best days of their religion, it is hard to believe that the Lord, who "forsaketh not his saints" while they are in the body, shall, nevertheless, when they die, leave their spirits in darkness or in a state of virtual unconsciousness called Sheol. In reference to the question of a resurrection, Jesus, full of the sense of the Fatherly love of God, declared him to be:—

"Not God of the dead, but of the living." (Matthew xxii. 32; Mark xii. 27; Luke xx. 38.)

Q. 66.—Did Jesus believe that the spirits of all would rise after death?

A. 66.—It would appear that he did not. We are told that he spoke of:—"the resurrection of the just" (Luke xiv. 14), seeming to imply that there is no resurrection for the unjust, and to have implied that hardened sinners, or the impious and impenitent, would be cast into outer darkness and lost. Once when he was asked, "Are there few that be saved?" he replied:—

"Strive to enter in by the narrow door: for many, I say unto you, shall seek to enter in, and shall not be able." (Luke xiii. 24.)

Here apparently the door is made narrow, as affording sufficient width of entrance even so for the small number that would be saved. But it is also related that he said:—

"Enter ye in by the narrow gate: for wide is the gate, and broad is the way that leadeth to destruction, and many be they that enter in thereby. For narrow is the gate, and straigtened is the way that leadeth unto life, and few be they that find it." (Matthew vii. 13, 14.)

Here the gates are proportioned to the numbers who are admitted; but of the ways—the width of the one and the narrowness of the other—represent respectively the unrestricted choice of conduct which the unrighteous or unholy or unchaste and intemperate will indulge in, and the limited range which the righteous or holy or chaste and temperate will allow themselves. Jesus taught in parables, in accordance with the Hebrew prophetic Scripture called "Malachi" (*i.e.*, "My Messenger" that a day of judgment will arrive in which the righteous shall be saved, but the wicked be as stubble to be burned in a furnace and utterly consumed. When he forewarned the Apostles, whom he trained to be teachers in his name, that they, too, must expect to encounter persecution, he said to them:—

"Be not afraid of them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." (Matthew x. 28.)

Q. 67.—What is hell?

A. 67.—Hell is the place or state of punishment or destruction of the disembodied spirits of the sinful. The word so tanslated in the speech of Jesus was really *Gehenna*, which was most likely intended by him to stand for summary destruction, rather than for prolonged punishment. He is said to have spoken on one occasion of the wicked going

"Away into eternal punishment: but the righteous into eternal life." (Matthew xxv. 46.)

By "eternal punishment" he may have meant simply perdition or extinc-

tion, which would be eternal in effect, though not in sensation. It would be blasphemous to attribute to God the will to inflict even upon the worst of sinners endless and unmitigated suffering for no other purpose than vengeful punishment.

Q. 68.—Then has hell no reality ?

A. 68.—Hell may be convenient as a figure of speech, but *purgatory* seems a preferable term to denote the place or state of suffering for spiritual purification whch it is reasonable to expect after death. The sinner who has become estranged from and at enmity with his Father in heaven is thus admonished by Jesus to repent and make atonement whilst he is yet in this life :—

" As thou art going with thine adversary before the magistrate, on the way give diligence to be quit of him, lest haply he hale thee unto the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. I say unto thee, thou shalt by no means come out thence till thou have paid the very last mite." (Luke xii. 58, 59.)*

Q. 69.—What and where is heaven ?

A. 69.—We do not know where heaven is. It was commonly believed by the Hebrew people of his day, and probably by Jesus himself, that it was above what appeared to them the blue firmament. In any case, we may well make use of the term as a figure of speech to denote a pure realm of God, where His will is implicitly obeyed.

Q. 70.—What is the kingdom of heaven ?

A. 70.—The kingdom of heaven is an ideal earthly state, which it was the purpose of Jesus to establish, a state upon earth in which God's will shall be done as it is in heaven.

* Another version of this parable has a different porport. (Mt. 5. 25. 26.)

A Correction.

In the article on " A Fighting Church," which apeared in our last issue, " Wherever, How and Whither," should read " Whence, How and Whither."

REPORTS.

Belfast : First House.—During the past two years the members of this congregation have been very active in their support of various schemes for the benefit of our soldiers and sailors, and they have now decided to make a special effort on behalf of the hospital for limbless heroes which is to be established in Belfast. In furtherance of this object, a variety entertainment, promoted by the young people of the congregation, was held in the Central Hall on 29th November, when there was a crowded attendance. The programme was admirably arranged, and that it was thoroughly enjoyed was evident from the enthusiasm which was manifested. As explained by the Rev. H. J. Rossington during an interval in the proceedings, the present was an effort confined to the younger members of the church, and the congregation as a whole intend to hold a Sale of Work on 23rd and 24th February on behalf of the same object, so that by their combined efforts it was hoped to realise a considerable sum. Those responsible for this entertainment are entitled to great credit for the excellence of the programme and for the talented manner in which the various items were presented. Miss Marshall Porter played a pianoforte solo with skill and taste, in addition to officiating as accompanist ; violin solos were efficiently rendered by Miss L. Morrison ; Miss Eva M'Kisack contributed recitations ; Mrs. James Moore sang with dignity and tenderness Mascheroni's " Ave Maria " ; Miss Marjorie Hall made a good impression by her sympathetic interpretation of " The Songs My Mother Sang " (Greenshaw) ; and Master Jack Munn and Miss Doris M'Crum scored by their rendering of " The Keys of Heaven." Dances were gracefully executed by the Misses Shellah and Carmen Hill and Moya M'Dowell. A display of shadowgraphy was an interesting feature of the entertainment, and the Misses Eva M'Kisack, H. Muriel Hoy, and Nan Dickson were associated in the performance of a bright little dramatic sketch.

Belfast : All Souls'.—The Second Annual All Souls' Festival was held from 29th October to 10th November, and ,considering the abnormal state of things, was a great success. The first day of the festival, Sunday, 29th Oct., was occupied in the morning with an inaugural sermon by the minister, followed by Holy Communion, and a delightful performance of Gounod's motet, "Gallia," at evening service, by an augmented choir, with Miss Lily Jackson as soloist. On Tuesday afternoon (31st October) a public spirited attempt was made to awaken general interest in the vital question of child welfare by means of conference in Rosemary Hall, when the discussion was opened by Dr. Marion Andrews and Professor Valentine, with Mrs. J. W. Kempster in the chair.

On Wednesday evening, 1st November, an excellent lantern lecture was given by Mr. F. I. Bigger, M.R.I.A., on "General Customs, Ideas, and Beliefs in Ireland in Old Times," in which he strewed, what was particularly appropriate to the all souls' season, namely, the old ideas about life after death. None could have dealt more tactfully and simply with the difficult matters of religious belief that inevitably arose. On Thursday, All Souls' Day (2nd November), a Memorial Service was held in the church, when special reference was made in the prayer and address to those who have fallen in the war. Appropriate hymns were sung, and the "Dead March" was played as a mark of respect. At this service Rev. G. L. Phelps, of Holywood, gave an address, entitled: "With the Y.M.C.A. at the Front," in which he showed that he had used his opportunities as a Y.M.C.A. worker to acquire some most valuable information about the spirit that inspires our men in France. The chief musical event of the festival was the performance, for the first time in Belfast, of Gounod's sacred trilogy, "Death and Life," on Sunday evening, 5th Nov.) The organist, Mr. Teasdale Griffiths, A.R.C.O., had got together a large choir and orchestra, 120 performers in all, and so great was the interest taken in the event that long before the service commenced the church was filled to its utmost capacity, many being content to stand, whilst a considerable number were unable to gain admission. The daily papers gave good reports, that of the "Northern Whig" being especially flattering. The report concludes :—"The principal theme, in the tonal scale, occurred at the beginning, and on this the whole work is bult up. The Epilogue to the first part and "The trumpets at the Last Judgment" abound in beautiful melody, and are very fine pieces for the orchestra alone. The chorus is divided into anything from four to eight parts, and a good deal of it is in unison as a relief from chorus in harmony. The solo in the third part, "I saw a new Heaven," was one of the most melodious features of the performance, and one of the brightest items was the soprano and alto chorus, "The righteous shall enter." For beauty and expression the chorus and quartet, "Day of weeping" and the solo and chorus, "Lamb of God" could not be excelled. The latter is a particularly brilliant composition, in which the full orchestra and choir are utilised with great effect. The choral in the second part was unaccompanied. The orchestra, under the able direction of Mr. J. H. Read, executed their work excellently and effectively. The combination included several members of three military bands stationed in the Belfast district, including Sergeant W. H. D. Somers, who proved a skilful harpist. The soloists (Misses L. Jackson and W. Woods, Messrs. F. C. Kerr and E. V. Core) sang their parts with delightful sympathy and expression, and they were well supported by a carefully-trained choir. The entire combination was under the skilful baton of Mr. Teasdale Griffiths, A.R.C.O., to whom is due the credit, not only of arranging the performance, but of carrying it through in such a highly successful manner. From the point of view of the labour involved in presenting such an oratorio, the public performance is the least important part, and the amount of time, thought, and energy expended by Mr. Griffiths in

collecting and training the 120 performers who took part can scarcely be realised. His efforts were rewarded to some extent by the unbounded pleasure and delight which the performance gave to those who were fortunate enough to hear it."

On Tuesday, 7th November, Mr. Teasdale Griffiths arranged a bright miscellaneous concert, which was well attended by an appreciative audience. The festival concluded on Friday evening, 10th November, with the Annual Church Society gathering, which everyone agreed was one of the pleasantest they have known for a long time. If only the Festival has succeeded in stirring up the enthusiasm of the Church members in the same proportion as the public interest and appreciation which it won, it augurs well for the future of All Souls, especially as it is cheering to record a comfortable financial balance for the benefit of the Church Fund.

* *

Holywood.—The Annual Meeting of the Congregation was held after morning service on Sunday, December 3rd, Mr. William Patterson presiding. The Committee's Report was adopted, on the motion of the Chairman, seconded by Dr. Greenfield, and referred, among other things, to an increased balance on the right side in the General Account, to the raising of a special fund (instead of holding a Sale of Work) for the Organ Fund, by which over £60 was received, and to the fact that our minister was the first of our denomination to undertake work with the Y.M.C.A. in France. Mr. Phelps having been asked to return for another period of three months' work in France, applied for a further leave of absence to enable him to do so, and the Committee recommended that this should be granted. On the motion of Mr. Niall Nelson, seconded by Mr. H. Shannon, the Committee's recommendation was agreed to, providing suitable supplies for the pulpit are arranged for. Mrs. Maginnis, Messrs. C. C. Greenfield, W. Grainger, and H. Erskne were elected to fill the vacancies on the Committee, and Mr. Samuel M'Crum was appointed representative Governor of the Sullivan Schools. A vote of thanks to the members of the choir for their services during the year was passed.

* *

Moira.—Harvest Services were held here on Sunday, 29th October. In the morning the pulpit was occupied by the minister, Rev. W. Weatherall, and in the evening the Rev. A. O. Ashworth (Belfast), preached to a crowded congregation. Thanks are due to the members of the congregation who provided the materials and so beautifully decorated the church with the fruit, flowers, and vegetables of the season, and with corn and wheat. Gratitude is also due to the augmented choir for their bright, enjoyable harvest music. In the evening Mr. Ernest Worth presided at the organ, and the anthem, "I will feed my flock," was rendered, the solo being taken by Mr. Wood, of Bangor. Miss Edith Campbell sang Liddle's beautiful setting of "Abide with me." Many friends of other denominations joined in our service of thanksgiving, and helped to make the collections good.

* *

Unity Guild.—The attendance at the Guild meetings on December 13th was not large. This was all the more disappointing as it was Rev. A. Whitford's first appearance before us, and we would have liked a better turn-out on that account. Mr. Whitford's paper was on "The Social Ideal," and was a clear and simple exposition of the individualist and socialist schemes of society. A brisk discussion followed the paper, under the able chairmanship of Mr. H. Erskine, the President. Tea was ready as soon as the debate closed, and a social half-hour passed with a guessing competition before the time for breaking up arrived.

The next meeting will be the Annual Soiree, at which a good attendance is expected. It will be held on 5th January in the Central Hall.

SIC ITUR AD ASTRA.

(A TRENCH FANTASY.)

Swirls the pitiless rain.
The storm drenches
Worn trenches
And sends sobbing Earth into chaos again,
As she lay ere the Vast
Of the Deep had been fenced and made fast.

Yet God's eyes, the stars, gleam
In yon gutter.—
The sputter
And mud become glory and gladness and dream,
Till the foulest can rise
To the splendour and heights of the skies.

WALTER SICHEL.

RECENT PUBLICATIONS.

Crown 8vo., 168 pp. 2/- net.
HOW TO WIN. — Addresses by H. G. CHANCELLOR, M.P.

Crown 8vo., 65 pp. 1/6 net. Paper Covers, 1/- net.
TOWARDS RELIGION.—By R. BRIMLEY JOHNSON

F'cap. 8vo., 128 pp. 1/- net.
HOW A MODERN ATHEIST FOUND GOD.—By G. A. FERGUSON.

F'cap. 8vo., 130 pp., with Portrait. 1/- net.
MAN'S CHIEF END.— Sermons by R. B. DRUMMOND, B.A., T.C.D.

F'cap. 8vo., 108 pp. attractively bound. 2/- net.
SONGS DEVOUT.—By W. G. TARRANT, B.A.

Crown 8vo., 140 pp., with Portrait. 1/6 net.
COMMUNINGS WITH THE FATHER. Collects and Prayers.—By JAMES C. STREET.
Edited by CHRISTOPHER J. STREET, M.A., LL.B.

Crown 8vo., 272 pp. 2/6 net.
THE CHURCH OF TO-MORROW.—By JOSEPH H. CROOKER, D.D.

Crown 8vo., 226 pp. (Second Edition). 3/6 net.
PILLARS OF THE TEMPLE.—By MINOT J SAVAGE, D.D.

Book Room, Essex Hall, Essex St., Strand, W.
or at the Depository, 35 Rosemary Street, Belfast

220 RODEN STREET, - - - - BELFAST.

JAMES NEILL, Upholsterer

(Late of JAMES LINDSAY & CO., Ltd.),

Has commenced business on his own account.

Carpets Lifted and Re-laid, Furniture Re-upholstered, Mattresses Re-made. Blinds, Curtains, and loose Covers made to order.

A POST CARD TO ABOVE ADDRESS WILL RECEIVE DUE ATTENTION.

TERMS—1/- PER HOUR.

Cultivation of Land Pays Now.

The first implement you need for this purpose is a Plough. We were well stocked with these before the last rise in price, and offer while present stock lasts. The price of Potatoes demands that they should be taken clean out of the ground, and the Digger to do this can be bought at **M'Ervels.**

Produce Beef and Pork quickly by feeding on our home-ground **Yellow Indian Meal, Bran, Linseed Cake Meal, Decorticated Cotton Cake,** and every leading article in the feeding line. Economise in the feeding of Turnips to cattle by using the best **Turnip Cutters.** A large variety in stock to select from. Also **Grinding** and **Crushing Mills, Chaff Cutters,** etc., etc. Write for Lists and Quotations to **T. & J. M'Ervel, Ltd., 40 Victoria Square, Belfast.**

T. & J. M'ERVEL, Ltd., 40 Victoria Sq., Belfast

— ULSTER —

Unitarian Christian Association

35 ROSEMARY ST., BELFAST.

The Depository is open daily for the sale of Unitarian Literature, including the publications of the British and Foreign Unitarian Association, the Sunday School Association, and American Unitarian Association. Tracts and Pamphlets, expository of Unitarian principles, may be had free on application, or will be sent by post to enquirers, if stamped envelope is enclosed with application.

A LARGE ASSORTMENT OF BIBLES AND HYMN BOOKS ALWAYS IN STOCK.

Business Hours, 9 till 6. Saturdays, 9 till 1.

EUSTACE GORDON, *Manager.*

Printed by J. Adams, New King Street, Belfast May also be had from Mr. Eustace Gordon, the Depository, Rosemary Street, Belfast: and from Rev. A. Turner, Templepatrick, to whom all communications respecting the Magazine should be addressed Business Agent:—Rev. George J. Slipper, The Manse, Newry, Co. Down.

Ulster Unitarian Christian Association

35 ROSEMARY STREET, BELFAST.

Business Hours—9 till 6.
Saturday—9 till 1.

Secretaries— Rev. J. A. KELLY.
Rev. G. J. SLIPPER.

THE DEPOSITORY is open daily for the sale of Unitarian Literature, including the publications of the British and Foreign Unitarian Association, S. School Association, Manchester District S. School Association, and American Unitarian Association. Tracts and Pamphlets expository of Unitarian Principles may be had free on application, or will be sent by post to enquirers if stamped envelope is enclosed with application.

A large assortment of Bibles and Hymn Books always in stock; also a large selection of Books by popular authors, suitable for Home Reading and School Prizes.

Books at Lowest Discount Prices for Cash.

Any Book not in stock will be procured on shortest notice.

The shop is under the personal management of Mr. EUSTACE GORDON, to whom all business communications should be addressed.

N.B.—To enable the Committee to carry on its important work, new and increased Subscriptions are earnestly solicited, and should be sent to

Mr. C. J. M'KISACK, Hon. Treasurer, 35 ROSEMARY ST., BELFAST.

MODERN HANDBOOKS OF RELIGION

NEW SERIES OF TWO SHILLING VOLUMES. Crown 8vo. 256 pages.

THE DIVINE IN ART AND LITERATURE.

By W. LAWRENCE SCHROEDER, M.A.

Contents:—I. The Divine Element. II. The Meaning of Art. III. The Meaning of Literature. IV. The Divine Element in the Arts. V. The Divine Element in Literature.

THE REVELATION OF GOD IN NATURE AND MAN.

By EDGAR THACKRAY, M.A., B.D., Ph.D.

Contents:—I. God Revealed Where? II. The Universe as Created. III. Revelation through Universal Order. IV. The Power that makes for Righteousness. V. The Beauty of the Lord. VI. Revelation through Redeeming Power. VII. The Clouds of Sin. VIII. God in All and Beyond All.

JESUS AND CHRISTIANITY IN THE TWENTIETH CENTURY.

By ALFRED HALL, M.A.

Contents:—I. Fact or Fiction? II. Jesus' Consciousness of God. III. Jesus and the Messiahship IV. The Distinctiveness of His Message. V. Relevancy of Christianity. VI. Is Christianity Final? VII. The Forms of Christianity VIII. Sacerdotal Doctrines. IX. Evangelical Doctrines. X. Ethical Christianity

RELIGION AS AFFECTED BY MODERN SCIENCE AND PHILOSOPHY.

By STANLEY A. MELLOR, B.A., Ph.D.

Contents:—I. The Religious Attitude. II. The Scientific Attitude. III. Religion and Science IV. Revelation, Faith, and Knowledge. V. The Philosophical Attitude. VI. Representative Thinkers and Religion (1). VII. Representative Thinkers and Religion (2). VIII. Outstanding Questions.

RELIGION IN SOCIAL AND NATIONAL LIFE.

By H. D. ROBERTS

Contents:—I. Introduction. II. What is Man? His Place in Practical Religion. III. The Traditional Idea of Man. IV. The Heretic as Neighbour. V. Practical Religion and Class Consciousness. VI. Religion and the Agricultural Labourer. VII. Organized Religion and Modern Industrialism. VIII. Religion and the Sweated Woman Worker. IX. Religion and Social Justice. X. Religion and Internationalism

THE NEW TESTAMENT IN THE LIGHT OF MODERN KNOWLEDGE

By HERBERT McLACHLAN, M.A., B.D.

Contents:—I. The Language of the New Testament. II. The Apocrypha and the New Testament. III. The Text of the New Testament. IV. The Writers of the New Testament. V. Earliest Sources for the Life of Jesus. VI. The Johannine Writings. VII. Pseudonymous and Anonymous Writings. VIII. Canon of the New Testament. IX. Unitarians and New Testament Criticism

COMMUNION OF MAN WITH GOD.

By R. NICOL CROSS, M.A.

Contents:—I. Religion Natural to Man. II. Origin and Elements of Religion. III. The Development and Forms of Religion. IV. The Spiritual Nature of Reality. V. Philosophy and the Spiritual. VI. The Immanence of God. VII. Communion with God. VIII. The Religious Life. Bibliography.

THE LINDSEY PRESS, 5 ESSEX STREET, STRAND, LONDON, W.C.
These Books may be ordered from the Depository, 35 Rosemary Street, Belf